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The Divinity School News

THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO

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ON PRAYER

[The following sermon was preached in Joseph Bond Chapel on March 6, 1957, by Dr. John Baillie. Dr. Baillie is Dean of the Faculty of Divinity of the University of Edinburgh and is at present Harry Emerson Fosdick Visiting Professor at Union Theological Seminary. —EDITOR.]

> And he spake a parable unto them to this end, that men ought always to pray, and not to faint.—LUKE 18:1.

THE parable in question is that of the importunate widow, which was read in our New Testament lesson. It represents our Lord's teaching about prayer in what many would regard as its extremest form. Nowhere in the religious literature of the world can we find stronger statements about the power and efficacy of prayer than we find in the preaching of Jesus, and this parable of the importunate widow has often been felt to be the strongest statement of all. Jesus is here telling us what we are to do when we have prayed and prayed again and our prayer has apparently not made the slightest difference in anything. And what he does is not to offer us any alternative method of obtaining our desire but simply to say, "Go on praying all the harder, all the more importunately." To give point to this advice, he asks us to think of the most unpromising human analogy we can find—the case of a poor woman without any standing or influence in the community appealing for redress to an unjust judge who "feared not God, neither regarded man." Could there be a more hopeless case? She has appealed many times, but the judge will not move a finger to help her; what more can she do? She can do nothing, says Jesus, but appeal again—and yet again—until at last she tires him out and the judge says to himself, "I will avenge her, lest by her continual coming she weary me," or, as may very likely be the true translation, "lest she end by scratching my eyes out." Could there be a stronger statement than that of the efficacy of importunate prayer?

Luke tells us that the moral of this parable is that men ought always to pray and not to faint. The word *faint* will, however, come to many people

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today as a surprise. We are so apt to interpret the meaning of prayer as if Jesus had said that men ought always to pray and not to *work*. That, I believe, is precisely the mistake that most of us make in our thinking about prayer; we think of it as an alternative to effort. We often speak as if there were two contrasted ways of facing the evils of our mortal lot: we may either fold our hands and pray about them, or we may pull ourselves together and do what we can to mend them. And, standing as we do in the tradition of what the philosophers call "Western activism," you and I are almost sure to regard the latter as the nobler and manlier way.

But it is quite plain that our Lord's way of looking at prayer is as different from this as the day is from the night. What he said was that men ought always to pray and not to *faint* or, as the modern versions have it, not to *lose heart.* That is to say, he regarded prayer not as an alternative to effort but as an accompaniment of effort and an alternative to despairing acquiescence and inaction. In his language, and indeed in the language of the whole New Testament, the opposite of praying about a thing is to do nothing about it at all, and the opposite of working for a cause is to stop praying about it. Prayer unaccompanied by hard work and work unaccompanied by urgent prayer are two things that Jesus Christ not only never practiced but never even contemplated as a plausible possibility. He knew well that the men who worked most tirelessly were likely to be not a different set of men from those who prayed most importunately but the same set of men. And indeed history bears this out in the fullest possible way. It is not the philosophies of reforming zeal but rather the philosophies of quietistic resignation that have found no place for prayer in their schemes. Buddha, who founded the great religion of acquiescence in the East, was probably the first teacher in the world who taught his disciples that they must not pray. The Stoic teachers, who founded the great Western philosophy of acquiescence, did exactly the same. The Stoics would have been profoundly shocked by this parable of the importunate widow. Indeed, all our Lord's teaching about prayer would have shocked them. To keep *asking* God for things, they would have said, means that one is not yet resigned to what his will appoints. "We should come to God without any previous desire or aversion," writes Epictetus the Stoic, "just as the wayfarer asks the man he meets which of the two ways leads to where he is going, not wanting the right hand to be the way rather than the left; for he wants neither, but only that which leads him to his goal. . . . And what is best but just what pleases God? Why then do you do all you can to corrupt your judge and pervert your counsellor?" And Spinoza, the greatest modern philosopher of acquiescence, has precisely the same teaching.

Could anything be *less* like the teaching of Jesus than that? *He* had little enough hesitation, not only in making his desires known to God but in asking, and begging, and importuning God to grant them. "Ask . . . seek . . . knock" —that is his trinity of imperatives. Prayer is for Jesus not nearly so much connected with resignation as it is with *rebellion.* In that fine book with the striking title *The Faith That Rebels,* the late Principal Cairns of Aberdeen points out that practically all that is said in the New Testament about prayer is said not in the interest of being reconciled to things as they are but in the interest of getting things changed.

Let us then consider one or two remarks that one hears currently made about prayer and bring them to the test of this saying of Christ—that "men ought always to pray, and not to faint."

Sometimes we say, "I am working so hard these days that I have no time to say my prayers." That sounds like an excellent excuse; God can hardly blame us for not seeking his presence when it is the exigencies of his own service that are keeping us away from him. Yet I wonder whether this excuse is often very sincere. Is it really the doing of God's will that is robbing us of our hour of prayer? Would more prayer really mean less work? I have a suspicion that often it is not the quantity of work we do that makes us too tired to pray but the amount of worry we expend on it. We moderns like to think of ourselves as terribly busy—that, again, is part of our so-called "activism"; and certainly we have the appearance of being busy enough. A modern city street, a modern office, a modern railway station, undoubtedly give the impression of such activity as would have made our forefathers gape with astonishment. But I doubt whether we are really as busy as we look—or at least whether we are *doing* as much as we seem to be doing. My friend Reinhold Niebuhr says in one of his books that "the modern urban man, shuttling between his office and his apartment, is hardly as significant a person as a traditional peasant in his village community"—and the peasant was never so busy that he had not time to pray. A Spanish writer says even more pointedly that the life of a nun in a bare cell is more genuinely intense and active than that of a New York businessman. And though the nun's life may not be our ideal of the highest life, I think we must admit that he is right in his comparison. After all, a person who is too busy to pray will also be too busy to think; and what is the good of labor that is not guided by constant thought about its meaning and its end? Prayer, after all, is but thinking toward God. And I believe that Jesus would have said that all deep and proper thought about our work must be directed toward God and so be of the nature of prayer. He would have said that all the good we do is done by God in us and through us. Even of himself he said, "I can of mine own

self do nothing." But there we go again, thinking of prayer as an alternative to work, whereas Jesus thought of it as an alternative to *fainting*, an alternative to *losing heart* in our labors and so failing to get anything effective done at all. I am quite sure that if only we did not set about our daily round so unthinkingly, so unprayingly; if only we gave more time to the practice of inward recollection; if only, while actively occupied with our tasks, we were more conscious of doing them in God's presence and by the aid of his divine grace, we would not only get more real work done, but we would do it with less expense of spirit, less weariness, less worry, and less anxiety. "Men ought always to pray, and not to faint."

Take another remark that I recently heard a man make: "If prayer is reasonable at all," he said, "it should be confined to the great spiritual issues of life. We should not pray about little things. We should not trouble God about our trifling earthly affairs." What would Jesus have to say to that? I am sure he would have said that if anything is big enough to *worry* about, then it is not too small to *pray* about. Of course, if you are so high-minded a person that little things never worry you, then certainly there is no reason why you should worry God about them. That was exactly why the Stoics of old would not pray. They had persuaded themselves that they were, as they put it, "indifferent to all outward goods and evils." They tried to believe that nothing worried them, nothing mattered, but the inward state of their own souls. I am afraid that the poor Stoics usually bluffed themselves in this matter, but perhaps you are really the kind of man they tried so hard to be—the world's first successful Stoic. Perhaps the little things of earth never occupy your thoughts at all. There is no doubt that that is a most enviable state of mind, if you really possess it. Did not Jesus himself bid us take no thought for such things as food and drink and clothing and seek first the Kingdom of God and his righteousness? Ah, yes; but he went on to say something else, too. He said, "Your heavenly Father knoweth that ye have need of all these things." He said, "All these things shall be added unto you"— and there is a world of difference between this confidence that God will supply our needs and the Stoic's pretension that it does not matter whether our needs are supplied or not. If you never worry over the lesser things and the earthly things, then you are a remarkable exception, and very different from the rest of us—as our Lord well knew. I am afraid the common case with those who do not pray about the little things of life is that they worry about them all the more. It is not a question whether we *ought* to worry over these things; it is a question whether we *do* worry over them. And I am afraid we do worry over them terribly; we lie awake at night turning them over in our minds; they spoil our peace of soul; they make us grow

old before our time. Well, then, says Jesus, tell your worries to God. "Your heavenly Father knoweth"—he knows, but he wants you to tell him. He wants you to keep nothing back from him that is in your mind at all. In prayer there must be no reserve. Surely it is a false shame that keeps you from confessing what no true shame keeps you from thinking. Surely it is a false pride that keeps you from praying about things which no true pride prevents you from worrying about. It is futile to enter God's presence pretending to be more high-minded than one really is. "Ye people, pour out your hearts before Him"—that is what Scripture says. And can one imagine anything more futile than a man praying with his *lips* to God for the inward salvation of his soul, when in his heart he is all the time worrying about something quite outward and earthly—about the health of his body or about how to make ends meet in the feeding of his family? No wonder Jesus spoke a parable unto the multitude to this end, that men ought *always* to pray, and not to faint! Or, as it was put by Paul in writing to the Philippians: "In *nothing* be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

Take, finally, another remark: "Surely," one sometimes hears it said, "it is absurd to try to change the will of God. Who are we that we should tell God what to do? If we believe in God at all, we must believe that he is already ordering all things for the best." Well, let me say first that Christian prayer is not telling God what to do; it is rather telling him what we think we need. It is "making our requests known unto him." In the last resort Christian prayer has always left it to God's own wisdom to decide what precisely he is to do about our need. With all his importunity the Christian never ventures to *dictate* to the Most High; he always adds, "If it be thy will." If I thought that God were going to grant me all my prayers simply for the asking, without ever passing them under his own gracious review, without ever bringing to bear upon them his own greater wisdom, I think there would be very few prayers that I should dare to pray, just as I believe that my boy would not dare to beg things of me as importunately as he sometimes does if he thought that I was going to grant them even against my better judgment and without discrimination. He would feel, and rightly feel, that the responsibility thus thrown upon his immature judgment was far too great to be borne. "This," we read in the New Testament, "is the boldness that we have toward Him": not that if we ask anything we like, he will cause it to happen—no—but that "if we ask anything according to His will, He heareth us."

But there is something else to be said. You do not pray, you say, since you believe that God must know best and that therefore he is already ordering

all things for the best. Well, if you believe that, then you have indeed attained —attained at least to a very lofty Stoicism, if not to quite the whole of Christian wisdom; but *do you really believe it?* You see, if you really believed that God were ordering all things for the best, then you would not only stop *praying* for things you have not got but you would also stop *wanting* them. There is neither piety nor logic in continuing to want things for which, on the ground that God knows best, you have stopped praying. Ought we, for example, to stop praying for the recovery of our friend from sickness on the ground that God knows best? Obviously we should not consider that a ground for ceasing to *work* for his recovery—to work for it by every available means which modern medicine has set at our disposal. And, if it be right to work to that end, how can it be wrong to pray? Clearly we must not pray for any end toward which it is wrong to labor, but likewise we must not labor toward any end for which it is wrong to pray. There is nothing more soul-destroying than to be filled with anxious hankerings which are kept back from God. At the root of half our human tragedies lie worries that have never been resolved into prayers. "Men ought always to pray, and not to faint."

Is there someone here who will never be a good Stoic? Is there someone who altogether fails to face his lot with an equal mind? Are you near to fainting? Near to losing heart? Are you overborne with labor? Or worn out with worry? Or consumed with hopeless longings? Then, will you not take your Lord's advice? Do not try to keep the whole thing pent up within your own heart. Share it with God. Tell him all about it—yes, down to the last and absurdest annoying detail. "In *nothing* be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." "And he spake a parable unto them to this end, that men ought always to pray, and not to faint."

JOHN BAILLIE

JOSEPH BOND CHAPEL
March 6, 1957

FROM THE DEAN'S DESK

The Summer Quarter at the Divinity School, normally a rather quiet period in recent years, has been unusually full this year. Five workshops under the Federated Theological Faculty's direction have brought many visitors and distinguished scholars and churchmen to us. We believe that such summer programs enable the faculty and visiting lecturers to serve the churches in excellent and rewarding ways.

The Reverend John Spencer, Director of the Baptist Graduate Student Center at Chicago, has been appointed Assistant to the Dean on a part-time basis. Mr. Spencer will work particularly in the areas of church and alumni relations (including placement) and student recruitment. Some of you are already acquainted with Mr. Spencer; others will be meeting him or hearing from him soon.

For the Autumn Quarter, sixty-nine students have now been admitted to the Divinity School. Of this number, fourteen students from seven different foreign countries are represented. Some of them have already arrived and are at work.

Baptist and ecumenical work has engaged a good part of my own summer. First came the meeting of the American Baptist Education Association at Green Lake, Wisconsin, July 6–11. Then followed two World Council of Churches meetings at New Haven, July 15–20: a special commission of the Division of Studies and another representing the Faith and Order Commission. On September 3–10, I am to lead the North American Conference on Faith and Order at Oberlin in Bible study. In between come vacation and writing, in that order.

Elsewhere in this issue the program for the Autumn Quarter Roger Williams Fellowship Conference is listed. We continue to be gratified with the response to these annual conferences and hope that all of you who may find it possible to attend will be with us.

Cordially,

WALTER HARRELSON
Dean

CONVOCATION

At the Spring Convocation, June 7, 1957, under the Federated Theological Faculty, the following degrees were conferred:

Bachelor of Divinity:

I. In co-operation with the Chicago Theological Seminary

JACKSON COLLINS CAMPBELL
Thesis: The Family as a Christian Fellowship

WARREN EUGENE COTTON
S.B., James Millikin University, 1950
Thesis: The Birth of Our Lord Jesus Christ

JOHN LOUIS COWAN
A.B., DePauw University, 1954
Thesis: Wieman's Concept of Creativity as a Resource for Theological Interpretation of Rogerian Psychotherapy

LARRIMORE CLYDE CROCKETT
A.B., Drury College, 1954
Thesis: The Spirit in the Eighth Chapter of Romans

DAVID HENRY DEBBINK
S.B., Carroll College, 1953
Thesis: A Doctrine of Christian Love for the Layman

RUSSELL ELLIS ELMQUIST
S.B., Iowa State College, 1949
Thesis: The Relevance of Empirical Method in Contemporary Theology

WILLIAM CHARLES HENZLIK
S.B., Iowa State College, 1945
B.J., University of Missouri, 1947
Thesis: Pictures of "The Good Life" in a Working-Class Suburban Community

LORTON GLEN HEUSEL
A.B., Earlham College, 1953
Under Generalized B.D. Program

WILLIAM FRANKLIN HOBBS
A.B., Bates College, 1954
Thesis: Growth in the Christian Life and the Doctrine of the Church in the Thought of Horace Bushnell

WILBUR KENNETH HUCK
A.B., Yankton College, 1952
Th.B., *ibid.*, 1953
A.M., University of Chicago, 1957
Thesis: Romantic Hope, Rebellion and Irony: A Study of Melville, Hawthorne, and Dostoevski

WARREN JAY KREML
A.B., Occidental College, 1950
Thesis: Achieving Depth in Interpersonal Relations

ROBINSON GARDNER LAPP
A.B., Ohio Wesleyan University, 1954
Thesis: A Study of Structures of Value in Junior-High Young People

PHILIP ARTHUR MUTH
A.B., Washington University, 1954
Thesis: The Doctrine of Rewards in the Jewish Wisdom Literature

DONALD GENE NISWANDER
A.B., Ohio Wesleyan University, 1953
Under Generalized B.D. Program

FREDERICK OSCAR OLSON
A.B., University of Missouri, 1952
Thesis: The Problem of Evil in *Moby Dick*

LOYAL LOYD PEARCE
A.B., Central Michigan College, 1951
Thesis: The Church as the Body of Christ in the Evanston Report

RUDOLPH REX REEDER
A.B., Haverford College, 1950
Thesis: Langmead Casserley: The Theological Foundations of His Social Thought

WILLIAM L. ROWE
A.B., Wayne University, 1954
Thesis: The Nature and Significance of Empiricism in the Thought of Henry Nelson Wieman

DONALD JAMES SEVETSON
A.B., Macalester College, 1954
Thesis: The Location of Authority with the Congregational Churches: A Study of American Puritanism during the Colonial Period

ARTHUR ERWIN WOLFGARTH
S.B., Northwestern University, 1951
Thesis: The Problem of Christology in the Works of Kierkegaard and Berdyaev: A Critical Analysis in the Light of the Contemporary Problem of Christology

II. In co-operation with the Disciples Divinity House

ROBERT LEVAN BROMLEY
A.B., Chapman College, 1953
Under Generalized B.D. Program

JAMES ELLSWORTH STOCKDALE
S.B., Bradley University, 1952
Under Generalized B.D. Program

III. In the Divinity School

Andrew Harmon Bro
A.B., Denison University, 1956
Under Generalized B.D. Program

Elliott Dean Bryant
Under Generalized B.D. Program

William Isaac Elliott
A.B., Ottawa University, 1953
Thesis: Man in Exile: A Theological Interpretation of *Don Quixote*

JAMES WILLIAM FEUKE
A.B., Oberlin College, 1951
Under Generalized B.D. Program

KATHRYN KELLOGG
Under Generalized B.D. Program

GLENN ANDREW KEYES
S.B., Roosevelt University, 1951
Under Generalized B.D. Program

PATRICIA LOUISE LE GETTE
A.B., University of Chicago, 1953
Thesis: Studies in the Book of Micah

JOSEPH BAXTER MOW
A.B., Manchester College, 1948
S.B., *ibid.*, 1948

JOHN HUGH PETHERBRIDGE
S.B., Bucknell University, 1937
Under Generalized B.D. Program

JEAN WALTER SALTZMAN
Ed.B., Western Illinois State Teachers College, 1943
A.M., University of Chicago, 1948
Under Generalized B.D. Program

IV. In co-operation with the Meadville Theological Seminary

KAREL F. BETERMANS
A.B., Hope College, 1950
A.M., University of Michigan, 1951
Under Generalized B.D. Program

NICHOLAS C. CARDELL, JR.
A.B., Columbia University, 1952
Under Generalized B.D. Program

EDWARD KING HEMPEL, JR.
A.B., Bates College, 1954
Under Generalized B.D. Program

HAROLD WILLIAMSON PATTERSON
Under Generalized B.D. Program

Master of Arts:

I. In co-operation with the Chicago Theological Seminary

JAMES WILEY BROWN
A.B., Clark University, 1931
D.B., Gammon Theological Seminary, 1934
D.B., Chicago Theological Seminary, 1935
Thesis: Imago Dei as a Normative Element in Contemporary Christian Ethics, with Particular Reference to Emil Brunner

II. In the Divinity School

JOHN WILLIAM BOUSEMAN
A.B., Anderson College, 1950
S.B., *ibid.*, 1950
D.B., Union Theological Seminary, 1953
Thesis: Implications of Carl Gustav Jung's Theory of Religion and Education for a Theory of Religious Education

MARY STONE DALE
A.B., Swarthmore College, 1952
Three papers in the field of Religion and Art

HELEN ELIZABETH DAVIS
A.B., San Jose State College, 1950
Three papers in the field of Religion and Art

BARBARA STAUFFER FULLER
A.B., University of Michigan, 1947
Thesis: The Search for Identity

EDWARD WILLIS MILNER
S.B., Davidson College, 1951
D.B., Columbia Theological Seminary, 1954
Three papers in the field of Religion and Art

WINIFRED MORPHEW SAHA
Thesis: I. D. Salingeo

VASILIJE M. SOTIROVICH
Thesis: Divine Law and Its Place in the Main Works of Hugo Grotius

MARGIE JEAN STURM
A.B., National College for Christian Workers, 1952
Three papers in the field of Religion and Art

Doctor of Philosophy:

I. In the Divinity School

DONOVAN EBERSOLE SMUCKER
A.B., Bluffton College, 1936
D.B., Princeton Theological Seminary, 1947
A.M., University of Chicago, 1954
Thesis: Origins of Rauschenbusch's Social Ethics

NEW BAPTIST JOURNAL TO APPEAR IN 1958

Professor Winthrop S. Hudson, President of the American Baptist Historical Society, announces that in January, 1958, the Society will begin publication of a new quarterly journal to be entitled *Foundations: A Baptist Journal of History and Theology.* Professor Hudson has described the purpose and scope of the journal as follows:

Foundations will contain articles designed to help Baptists explore their heritage, examine their faith, and understand one another. The articles will represent varying points of view and will seek to stimulate the kind of basic thinking concerning our "Baptistness" that is necessary if Baptists are to know who and why they are.

One may become a charter subscriber by sending $3.00 to Rev. Robert E. Slaughter, American Baptist Historical Society, 1100 South Goodman Street, Rochester 20, N.Y.

ETHICS AND SOCIETY FIELD TODAY

The thesis out of which the program of the Field of Ethics and Society has been developed is this: The Christian ministry requires knowledge of the social situation and must ask seriously and systematically what the Gospel demands in concrete social situations and how these influence our understanding of the content of the Gospel.

"Ethics and Society" was established as one of the "fields" or areas in the study of religion in 1950. The decision grew out of the conception of the task of a theological faculty that demanded an effort (1) to relate the realm of religious reality to other realms (the physical world, the biological world, human society, and the arts); (2) to consider the interrelation of the discipline of theology and other academic disciplines (physical science, biological science, social science, and the humanities); and (3) to indicate the significance of the religious perspective for responsible action in these areas. At that time Religion and Art, Religion and Personality, and History of Religions became "fields" along with the traditional fields of Bible, Church History, and Theology. Consensus was not reached as to whether the delineation of separate approaches for Ethics and Society, Religion and Personality, Religion and Art, and History of Religions was required, (1) because of the distinctive nature of the subject matter in these fields and hence because of differences in methods and principles, (2) as a pragmatic measure to provide different pathways to the same subject matter and hence to the same methods and principles, or (3) by reason of the practical nature of these disciplines, practical as opposed to the theoretical or constitutive nature of the disciplines of Bible, Church History, and Theology. However, the fields were established as units of the general program in Religion and as areas for specialization. Among the faculty there continues to be a diversity in the justification for the existence of these areas.

The present faculty of the Field of Ethics and Society conceived their distinctive task to involve a consideration of the social "situation" in which the Christian acts and in which the church seeks to understand and to make its wit-

ness. Thus our mission is (1) to understand the concrete social situations in which the Christian must act and the church must function, (2) to explore the influence of a Christian perspective on the analysis of the situation, (3) to relate the perspective of the Christian faith to the understanding of the situation in such a way that guidance is provided in particular kinds of situations, (4) to develop the implications of different views of the Christian faith for understanding and giving guidance to human action, (5) to study the ways in which the social situations and church life do and do not influence each other, and (6) to provide facilities for study of the organization of church life in so far as the methods of the social sciences may be used or adapted.

With the focus, then, upon the social situation as the distinctive subject matter of the Feld of Ethics and Society, we are approaching the situation as given by (1) the geographical community, (2) the occupational roles (teacher, foreman, executive, etc.) (3) the segments of society (family, economics, politics, etc.), (4) societies, and (5) relations among societies or nations.

Professor Victor Obenhaus is now engaged in an extensive study of several types of communities in the Corn Belt. This research project involves a study of the factors influencing the religious life of a portion of a north-central Illinois county. The purpose of this study is "to determine—and to bring to national recognition—the extent and the ways in which religious life has been conditioned by other forces in our culture." Already two theses present some of the basic facts regarding community life in two of the towns of this area: W. Schroeder, "Maizeville: A Sociological Study of Participation in Voluntary Association in a Corn-Belt Community, with Special Reference to the Churches," and Charles England, "A Comparative Sociological Study of Church Participation in Two Illinois Communities." Mr. Schroeder, the assistant director of the project, and Mr. England are graduate students in the Field of Ethics and Society. Four other theological students are being trained in field research on this project. Extended depth interviews of a sample of the population of one of the towns will be completed by the end of the summer. A paper presenting some of the findings will be given to the Rural Sociological Society in August. An analysis of the interviews and of the theological interpretations of the findings will be published next year.

Mr. Obenhaus has also been meeting monthly with the Congregational ministers and their wives in order to help to provide the basis for a more effective ministry in this county. On the national scene, Mr. Obenhaus has been active as Chairman and as a member of the Congregational Council for Social Action and as a member of the National Council of Churches Department of the Church and Economic Life. Recently, he was the chairman of a subcommittee to consider the department's statement on the church and agricultural policy. These phases of our concern and of Mr. Obenhaus' special assignments are dealt with systematically in several courses: The Church in Town and Country; The Church in Industrial Society; The Church and Community Organizations;

The Church and Agricultural Policy; and The Social Consciousness of the American Churches. Mr. Obenhaus' book *The Responsible Christian* will be published by the University of Chicago Press in the fall.

Our interest in the urban community continues. Professor Gibson Winter, who joined the faculty last fall to replace Professor Samuel Kincheloe, received his theological training at Cambridge Episcopal Theological Seminary and his doctorate from the Department of Social Relations at Harvard University. He came to us after seven years as associate director of Parishfield, a lay training center at Brighton, Michigan. Parishfield was established primarily for the purpose of devising new means for deepening and making more effective group life in parishes and also for making available the insights of the corporate Christian faith in the family, the neighborhood, in the professions, and in industry. Mr. Winter has continued his work with the Frontier Evangelism Associates, a group of laymen and clergy (from the Detroit area) who have spent two and one-half years in trying to discern the meaning of the Christian faith for the life of the urban community. He is now editing a book growing out of their discussions. It should be very helpful, as churches take seriously their responsibility for their communities or neighborhoods. His book on marriage and family life will be published by Doubleday and Company in March, 1958.

As a trained sociologist, Mr. Winter has been meeting with the sociological faculty of the University and will relate our concerns to those of the University faculty and vice versa. Mr. Winter's field of specialization is the sociology of the church. However, the breadth of his interests is evidenced by his book on *The Family*, his leadership as director of our summer workshop on Intergroup Relations, and his concern for the field of communication. His courses have included the following: The Church as Community; The Church and Neighborhood; The Sociological Study of the American Churches; and Social Science Methods in the Study of Religion.

Professor John Thompson, Dean of Rockefeller Memorial Chapel, continues to help us generally with his practical concern for the meaning of the Christian faith for the problems of society, and specifically by offering courses in Biblical Ethics, Christianity and Marxism, and Ethical Aspects of Modern Literature. He is engaged in research on the concept of "koinonia," the Christian fellowship, as a basis for understanding the nature and function of the church. His interest in race relations is evidenced by his continued relationship to the Highlander School in Tennessee and its successful programs of education for integration.

My own work has focused upon the nature of a Christian ethic. Of course, all our faculty in the field share in this responsibility, and we count on those in Bible, Church History, and the History of Theology and Constructive Theology to provide specialized assistance. For some time I have been attempting to provide a way to look at Christian ethics that distinguishes it from philosophical ethics formally, materially (principles, methods, and doctrines), and practically. Some of the results of this work should

be appearing in print soon. In addition, I have begun to take some responsibility in the areas of international relations and of the executive life. My courses have included studies of the theological and social ethics of some of the major theologians, both historical (Augustine, Luther, Calvin) and contemporary (Reinhold Niebuhr, Brunner, Tillich), and Christianity, the church, and international relations.

Professor Norman Martin, of the School of Business and the Industrial Relations Center, and I shared in discussing the ethical problems of the executive life, both in the Ethics and Society course and in his course in the School of Business. In addition, the theological students were required to participate in small groups that studied an occupational role. Each group produced a paper on the Christian faith and one of the following occupational roles: physician, foreman, public school teacher, politician, salesman, and farmer. These projects illustrated our growing concern to help the student and the minister to understand the problems faced by the members of the church and to try to develop the witness of the Christian faith in such a way that it takes these problems into account.

In order to provide us with a continuing Research Workshop in which students will be trained in field research and data will be supplied for many of our common concerns, we have recommended the appointment of a Research Associate for the year 1958–59. In addition, we hope to add, as soon as he can be located, a staff member specializing in economics and politics. Eventually, we hope to have some help in the area of theological ethics. Dennis Munby, lecturer in political economy at the University of Aberdeen and author of *Christianity and Economic Problems*, will be here for the Winter Quarter, 1958.

The core course in Ethics and Society has been reorganized and will be taught by Mr. Winter in 1957–58. Soon a syllabus and a bibliography will be available. Here again, we concentrate on the meaning of the situation for the ethical task of the Christian and for the church. The lectures first will provide an example of the way in which theology and sociology may be used to provide guidance in a particular kind of situation—next year it will be the family. Then, after a theological and sociological analysis of the role of the situation in ethics, the occupational role of the executive and the broad problem of the economy will be taken up. We hope that Mr. Munby will lecture on the effect of our economic decisions on world conditions. Finally, the lecturers will consider the community and the church's responsibility for it and the way in which it influences the life of the church. Each student will choose one situation or social problem early in the Autumn Quarter, in order that he can write papers successively on his problem as seen from the perspective of (1) the Bible, (2) historical Christian ethics, and (3) contemporary or constructive Christian ethics. In this process there should be an opportunity for the students repeatedly to clarify (1) their knowledge of a particular situation, (2) the effect of different perspectives on the perception of the situations, and (3) the way in which Christian faith helps in knowing what to do in a particular situation.

Each student will also be expected to participate in a discussion group each quarter: Biblical ethics (Autumn); one major historical theologian (Winter); and one major contemporary theologian (Spring).

The Ethics and Society Colloquium for advanced students and faculty undertook one major project during the Winter Quarter, 1957. Franklin Sherman, one of our graduate students, Professors Peter Rossi and David Riesman of the Sociology Department, and Professor Bradford Westerfield of the Political Science Department were asked to present separate analyses of C. Wright Mills's *The Power Elite*. After we had all read the book, we asked these men to present their interpretations and evaluations of it in order to discover the way in which different perspectives influence the description of the situation depicted by Mills. In addition, we were interested in the significance of Mills's thesis for the church. We intend to do more of this and to provide a continuous analysis of the significance of studies in the social sciences for churchmen. This will be something more than book reviews. It will be an attempt to interpret, from within a self-conscious Christian framework, the research of the social scientists.

The Christian Frontier Fellowship, while not a project of our field, provides an opportunity for the expression of our concern. Its purpose is "to bring into an ongoing fellowship those persons in Greater Chicago who are concerned to apply the disciplines of social science and theology to formative social issues confronting the Church." Its members include faculty, advanced graduate students, ministers, and laymen who are interested in the theoretical aspects of either or both of these disciplines. We hope to contribute to it systematically and constructively. In preparation for this, we plan to organize a national seminar on the relationship of theology and the sociological method. Next year our Ethics and Society Colloquium is concentrating during the Autumn Quarter on the significance of Talcott Parsons' "Action Theory" for Christian ethics and for the sociology of the church. We have no alternative, with a Parsons-Bales product in our midst. During the Winter Quarter, the Colloquium will be replaced by a seminar for our own faculty and advanced students as well as for members of the University.

We believe that our efforts will soon begin to bear such fruit that faculty, students, and churches will find it more necessary than ever to take the social situation seriously. We shall be prepared and ready to help them do this.

ALVIN PITCHER

BOND CHAPEL CONCERTS

The oldest tradition on the campus of the University of Chicago is that here we have no traditions. Perhaps the youngest tradition to have found a secure place in our midst is the Bond Chapel Concert Series. Now in its third year, this series has offered the University community what the *Maroon* has called "The most interesting concerts on campus."

Such a series had long been the hope of musicians at the University, and this hope was realized with the completion of the choir loft over the narthex in Joseph Bond Chapel. The addition of this loft made Bond Chapel an acoustically and visually ideal concert hall, particularly well suited to the performance of music requiring both voices and instruments.

Also of great importance to the continuing success of this concert series was the acquisition of the chapel organ. Built by the Schlicker Organ Company of Buffalo, New York, this instrument is ideally scaled in size to the acoustical demands of the chapel, both in range of tonal color and volume. Thus it may be effectively used as a solo instrument, as an ensemble instrument, and as an accompanying instrument for the concert programs and for the services of the Federated Theological Schools.

The Bond Chapel Choir and members of the Collegium Musicum offer in these concerts a varied repertory drawn mainly from the wealth of seldom-heard music of the fifteenth, sixteenth, and seventeenth centuries. Programs during the 1957–58 season have included such works as the following: chorale preludes for organ: *In dulci jubilo, Vater unser im Himmelreich, Nun freut euch, lieben Christen g'mein,* by J. S. Bach; the motet and the "parody mass" (which is based on the same melodic and harmonic motifs as the motet) *O Magnum Mysterium,* by Thomas Victoria; a sonata for viola da gamba and harpsichord, by Benedetto Marcello; and a solo cantata for soprano, flute, violin, and cello, by Dietrich Buxtehude. Of particular interest was one concert done in conjunction with a Liturgical Music series sponsored by the Hillel Foundation. Psalm 137 ("By the waters of Babylon") was the text around which the program was built, and the performance included the chorale prelude on this text by Bach, a motet by Palestrina, a solo cantata by Buxtehude, and an anthem for soprano solo and mixed choir by Coleridge-Taylor. Thus we feel that there has been in these programs the fulfilment of the two ideals which have been the goal of the series—the excellent performance of interesting and enjoyable music presented in a setting of dignity and beauty.

ROGER WILLIAMS FELLOWSHIP CONFERENCE

Make a date now with Loomer, Sittler, Rasmussen, *et al.*, for November 5, 6, and 7, 1957. These men are going to set forth and debate the central issues on which liberalism and neo-orthodoxy differ. The doctrinal areas to be discussed will be the doctrine of scripture, the doctrine of man, and the doctrine of redemption, personal and social. In each case a noted theologian whose own position on the issue is more or less "liberal" will set forth his understanding of the recent developments in that area and then set forth his own constructive resolution. This will be discussed and then followed by a noted theologian whose own position on the issue is more or less "neo-orthodox," who will do the same. The evenings

will be given over to debate and discussion on the respective issues. Make inquiries and reservations with John Spencer, Assistant to the Dean. The registration fee is $5.00, and the deadline for sending it in is October 15, 1957.

FACULTY NEWS

The following visiting professors will be in residence with the Federated Theological Faculty in the Autumn Quarter: U Pe Maung Tin, from the University of Rangoon, Burma, to be Visiting Professor in the Department of History of Religions from October 1, 1957, to December, 1959, under a grant from the Rockefeller Foundation for the Federated Theological Faculty special program on interreligious-intercultural exchange; Henry Chadwick, Queens College, Cambridge, Visiting Professor in Church History for the Autumn Quarter, 1957; and Samuel Laeuchli, of Garrett Biblical Institute, to teach Church History in the Autumn Quarter, 1957; Joseph Haroutunian, McCormick Theological Seminary, Chicago, will teach one course in the Theological Field in the Autumn Quarter.

R. Pierce Beaver, Professor of Missions, gave an illustrated lecture on "Contemporary Hinduism" at Swift Hall under the auspices of the History of Religions Club on May 6. On May 12 he gave the sermon at the Commissioning Service (for missionary appointment to South Africa) of Richard Sales (C.T.S. B.D., '56) and Jane Magorian Sales (Divinity School B.D., '56) at the Park Ridge Congregational Church, Park Ridge, New Jersey. He was invited to give the Commencement Address, "The Apostolate of the Church," at the Mission House Theological Seminary, Plymouth, Wisconsin. In early June three lectures were given on "The Missionary Task" at the Training Conference for New Missionaries at Allegheny College, Meadville, Pennsylvania. On June 5 he gave an address, "New Objectives and Methods in Mission," at the North Illinois Synod of the Evangelical and Reformed Church, at Elmhurst College, Illinois. He also attended the United States Conference of the World Council of Churches and a consultation called by the Department of Evangelism of the World Council of Churches at Buck Hill Falls, Pennsylvania, and a conference on Inter-religious Relationships at Hartford Seminary Foundation, Hartford, Connecticut, in May. His latest publication is *The Christian Work Mission: A Reconsideration* (William Carey Memorial Lecture [Calcutta: Baptist Mission Press, 1957]).

Jerald C. Brauer, Dean of the Federated Theological Faculty, was invited to give the Commencement Address at Hamline University, St. Paul, Minnesota, on June 3. On June 4 he was present at Carthage College, Carthage, Illinois, to receive an honorary LL.D. degree. On June 7 he gave the Commencement Address for the Cook County Nursing Association and then proceeded to Knox College, Galesburg, Illinois, to give the Baccalaureate Address on June 10.

W. Barnett Blakemore, Jr., Dean of the Disciples Divinity House, attended the meeting of the Home and State Missions Planning Council of the Disciples of

Christ at St. Louis, Missouri, on May 21 and 22. He delivered the Baccalaureate Address at Ball State Teachers College, Muncie, Indiana, on June 2. On June 7 he appeared on a television program, "The Pulpit," over WNBQ, Chicago.

ROBERT M. GRANT, Associate Professor of New Testament, traveled through the months of June and July, 1957, to London, Cambridge, Amsterdam, and Paris to consult with scholars about recent discoveries of gnostic documents and to examine collections of "gnostic gems." His book *The Letter and the Spirit* is to be published in London in the autumn.

CHARLES H. LONG, Dean of Students in the Divinity School, attended the Community Church Camp at Lancaster, Ohio, July 1–3. He was brought in as a resource person and taught discussion groups of the history of religion.

BERNARD M. LOOMER, Professor of Philosophy of Religion, addressed the Conference of Episcopal Chaplains at Racine, Wisconsin, on May 20. On June 7 he spoke at the luncheon for Divinity School graduates in Swift Commons and on June 16 gave "The Charge" at the Ordination Service of George Guthrie. He also met with the Albion College faculty committee to plan an Albion faculty retreat in September.

VICTOR OBENHAUS, Associate Professor of the Church in Agricultural and Industrial Life, was invited to give the Ordination Sermon for Charles England, in Atwood, Illinois, in May and also preached the sermon for the twentieth anniversary of ordination of the Reverend Roy Gieselmann in June. He addressed the Ohio Conference of Congregational-Christian Churches in Cleveland, Ohio, and preached in Buda, Neponset, Cherry, and Ladd, Illinois, during the month of May. He attended the meeting of the Merom Institute Board of Directors, Merom, Indiana, and participated in the Church-Labor-Management Conference in Chicago. He was also in attendance at the Oberlin College Board of Directors meeting in Oberlin, Ohio, in June, besides the Religious Research Fellowship at Lake Geneva, Wisconsin, and the Conference on the Church, Cooperatives, and Mutual Businesses at Haverford, Pennsylvania, where he prepared a paper. He also attended the Uniting Synod of Congregational-Christian and Evangelical and Reformed Churches in Cleveland, Ohio, and the Pastors-Wives Seminary at Princeton, Illinois, the latter part of June. He was available for visitation and consultation at the Congregational-Christian Churches of Colorado for the week of July 1–8 and gave a study course on Urban and Rural Churches in Plymouth, Wisconsin, July 23–25.

JOHN B. THOMPSON, Dean of Rockefeller Memorial Chapel and Associate Professor of Christian Ethics, gave three lectures in May on "Religion and Higher Education" to a week-end conference of fifty faculty members from twenty colleges and universities in the Pacific Northwest, at Portland, Oregon. He also gave three lectures to a week-end interfaith retreat of all campus religious leaders and student officers working on the Cornell University campus at Ithaca, New York. On May 26 he was the speaker for a Sunday evening forum at Greater Bethesda Church in Chicago.

His topic was "A New Look at the 'Peace of Mind' Literature." In June he was invited to deliver the Baccalaureate Sermon at the University of New Hampshire, Durham, New Hampshire, and on July 15 he took part in the Workshop on Missions, Federated Theological Faculty Institute of Missions Research, with a lecture on "Recent Trends in Theology."

Frank M. Vanderhoof, Lecturer on Bibliography and Swift Hall Librarian, participated in the annual conference of the American Theological Library Association held at the Southwestern Baptist Theological Seminary at Fort Worth, Texas, June 19–21. The occasion was the honoring of L. R. Elliott, the Librarian of the Seminary and the founder of the Association, upon his retirement after the completion of thirty-eight years of service.

Carl E. Wennerstrom, Chaplain of the University of Chicago Clinics, was the speaker at the Disciples of Christ Ministers' Workshop at Eureka College, Eureka, Illinois, on June 24–26. He gave three speeches on "Pastoral Care of the Physically and Mentally Ill": (1) "General Principles," (2) "Implications for Christian Life," and (3) "Clinical Applications." He also conducted a workshop and several clinical sessions.

ALUMNI NEWS

Paul S. Alexander, B.D. '54, was called to the ministry of the Mt. Sinai Congregational Church, Mt. Sinai, Long Island, New York, as of October 15, 1956. The new year started well with the birth of a son, David Knox Alexander, on January 1, 1957.

H. Parr Armstrong, B.D. '31, with his wife, will begin a five-month travel study on September 3, 1957. They will visit the Orient, India, and the Belgian Congo, visiting most of the mission stations of the Disciples of Christ. In March, 1958, Mr. Armstrong will be available to speak and show pictures of the countries traveled.

Archer B. Bass, M.A. '15, has retired from the active ministry but is supplying pulpits in the summer and spending his winters in the South or West. He is now working on a manuscript of the religious persecutions in Christian history under the title "The Crimson Thread in Christian History."

Ruthven S. Chalmers, '38, has resigned from the pastorate of the First Baptist Church of Bainbridge, New York, and has retired to the Memorial Home Community, Penney Farms, Florida.

Benjamin Daskal, '21–'23, Rabbi Emeritus of the Congregation Rodfei Zedek in Chicago, Illinois, celebrated, on May 26, 1957, his forty years in the rabbinate. He received two citations upon that occasion: one from the state of Illinois, the senate at Springfield, for being the first native rabbi of the state; the other from the Fifth Army, for services rendered as volunteer Jewish chaplain during World War II and the years following.

Willis E. Elliott, Ph.D. '54, was elected President of the Midwest Council of Community Churches on May 21. For the last three years he has represented the state's seventy-nine community churches on the Illinois Council of

Churches. His recent *Christian Century* article, "Unity through Community," was in preparation for the World Council of Churches study meeting at Oberlin, September 3–10, where he will represent the International Council of Community Churches.

Emily F. Ellis, M.A. '30, has been teaching in a Bronxville public school since September, 1955. She has had several religious-education booklets published by Beacon Press and Pilgrim Press in the past, as well as religious materials for Friendship Press.

Franklin D. Elmer, Jr., B.D. '30, was elected to serve a third three-year term on the Council of Christian Social Progress by the American Baptist Convention meeting in Philadelphia. This is the first time any member of the council has been elected for the third consecutive time.

Bliss Forbush, M.A. '47, was awarded an honorary Doctor of Laws degree by Swarthmore College, Swarthmore, Pennsylvania, on June 10. His biography of Elias Hicks, published last year, recently went into its second printing.

Charles T. Holman, B.D. '15, is to be honored with a celebration of the fiftieth anniversary of his ordination to the Gospel ministry, in Wauwatosa, Wisconsin, on September 13–15, 1957. These fifty years have been equally divided between twenty-five years spent in the pastorate and twenty-five years spent in teaching on the Federated Theological Faculty of the University of Chicago. The three-day festival in his honor will begin with a dinner on Friday evening, September 13, and end with a great festival service on Sunday morning, September 15. Friends are invited to attend and send greetings.

John C. Irwin, '36, has been made Dean of the Faculty at Garrett Biblical Institute in Evanston, Illinois. His manuscript "What It Means To Be a Christian" has been accepted for fall publication by the Methodist Board of Education.

H. Lee Jacobs, M.A. '30, associate executive director of the Mayflower Retirement Home project at Grinnell, Iowa, has accepted an appointment as Research Associate in Gerontology at the State University of Iowa, beginning September 1, 1957.

C. Oscar Johnson, S '38, was the Sunday morning and evening preacher at the National Laymen's Conference of the American Baptist Assembly in Green Lake, Wisconsin. Dr. Johnson is former president of the Baptist World Alliance.

Patricia Louise Le Gette, B.D. '57, was married to Mr. Roland Winston, June 10, 1957, at the Community Methodist Church, Chicago. She is now Director of Religious Education there.

Otto Mayer, M.A. '17, has retired from the active ministry. Until August 1, 1957, he was the associate minister of the First Congregational Church of Elmhurst. He has been in the active ministry for forty years, serving Evangelical and Reformed and Congregational Christian churches as educational minister, first in the New York and Boston areas and then in the Middle West.

William C. S. Pellowe, M.A. '21, retired from the active ministry at the June session of the Detroit Annual Conference of the Methodist Church. He has been appointed curator of the historical

records of the Detroit conference and will classify and catalogue histories and records of the church, publishing historical brochures from time to time and furnishing resource material to local churches preparing anniversary publications. He will also teach a summer course on "Paul and His Writings" at the Methodist college in Adrian, Michigan, where he has been pastor of the First Methodist Church for the last five years.

CUTHBERT PRATT, '45–'48, has been made a trustee of Seabury-Western Theological Seminary in Chicago, Illinois.

STANLEY SCOTT, B.D. '17, retired on June 30, 1957, from the ministry of the United Church of Canada and has taken a new position as executive director of the Lethbridge Rehabilitation Society of Lethbridge, Alberta, Canada.

ROBERT C. STANGER, M.A. '23, was elected to the presidency of Elmhurst College, Illinois, taking office August 1. He has been the pastor of the Bethany Evangelical and Reformed Church in Chicago since 1948.

A. O. STEELE, Ph.D. '42, has published a new book entitled *The Bible and the Human Quest* (New York: Philosophical Library, 1957).

WALDEMAR WILLIAMS, M.A. '17, who retired a year ago, is now serving as assistant to the minister at Zion United Church in Brantford, Ontario, Canada. He has across the years made many contributions to community and national life, and we are gratified that he is still finding so many opportunities to be of influence and service in his community.

ANDREW R. E. WYANT, B.D. '97, was a guest at the University of Chicago Alumni Convention dinner at the Palace Hotel in San Francisco, California, on May 20, his ninetieth birthday. It was on this same date that he assigned payment of one-third of his life trust fund to the Chicago YMCA for character-building work for the boys and girls of Chicago. The Youth Lobby of the two-million-dollar Washington Park "Y," used by fourteen hundred Negro boys and girls monthly, is dedicated in memory of Eri Hulbert Wyant, his son, and named after his maternal grandfather, the first Dean of the Divinity School.

Dr. Wyant is now in Palo Alto, California, after a major operation at the University Clinic last December, and is hopefully seeking to regain his former health record of never missing a day's duties on account of illness. He was Coach Stagg's first football captain in 1893.

In Memoriam

WILLIAM F. ARNDT, M.A. '23, of St. Louis, Missouri, died on February 25, 1957.

AMBROSE MOODY BAILEY, B.D. '06, of Seattle, Washington, died in the fall of 1956. He was for several years President of the New England Baptist Conference and has filled many church pulpits over extended periods in the last ten years since his retirement from the active ministry.

DANIEL JAMES BLOCKER, B.D. '13, died in Richmond, Virginia, on April 25, 1957, at 83½ years of age. He is survived by his widow, Florence Jackson Blocker, one son, Daniel James Blocker, Jr., a captain in the United States Army, and

two grandchildren, John and James.

HENRY W. DINKMEYER, M.A. '22, President of Elmhurst College, died suddenly on February 16, 1957. He was the former pastor of the Bethany Evangelical and Reformed Church.

JAMES WARE DURHAM, B.D. '04, of Richmond, Virginia, died recently.

WILLIAM H. HANNUM, M.A. '08, of Clearwater, Florida, died on October 29, 1956.

HENRY P. D. LEACH, M.A. '27, died in Pasadena, California, on May 30, 1957. He is survived by his widow, Hilma, four daughters, eleven grandchildren, and two brothers and two sisters in England. At the time of his death he was on the staff of the Sierra Madre Congregational Church. He had held pastorates in Whiting, Indiana; Altoona, Iowa; Willimantic, Connecticut; and had served for twelve years as a missionary in Latin America.

JUDSON LEE died at his home in Ottawa, Kansas, on February 15, 1957. Mr. Lee was a trustee of the Baptist Theological Union from 1930 until 1947.

NORMAN H. ROBERTSON, B.D. '06, died on June 3, 1957, at Guelph, Ontario, Canada.

MARY A. STEWART, S '21, of San Francisco, California, died on February 23, 1957.

KATHERINE T. SUMMERS, '33, of Blanchard, Oklahoma, died on January 16, 1957.

BERNICE R. WHIPPLE, '07–'09, died of coronary occlusion in Ocean Grove, New Jersey, December 27, 1956.

ATTENTION ALUMNI!

Help us to make our alumni records more complete. The Alumni Association urges every alumnus to send information about himself or other alumni. Please fill in this blank and return it to the Office of Extension, Divinity School, University of Chicago.

Name..... Address.....

U. of C. degrees..... Year.....

Other degrees..... Institutions..... Year.....

Mailing address.....

New pastorate or other position.....

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Book published.....

Election to position of honor or responsibility.....

Interesting project recently accomplished.....

Any other information of interest.....

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